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THE SIKH SANSAR: Sansar means universe. Traditionally the material universe was considered an "illusion" (Maya). The Sikhs consider the material universe as a manifestation of cosmic spirit. This journal will present the material and spiritual aspects of Sikh life.

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Editorial

THE SIKH SANSAR
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ORIGIN OF THE GHADAR SPIRIT . . .

Substantially all the participants of the Ghadar Movement were Punjabis and a vast majority of them were Sikhs.¹ One cannot help but notice the stupendous contributions of the Sikhs towards the Indian Independence movement—contributions grossly in excess of their relative population in India.

People frequently enquire as to how the burning desire for freedom was kindled in the Sikh race. The answer to this question can be found through a cursory glance at the Sikh history and philosophy.

The spirit of supreme sacrifice in the name of God, human dignity and freedom was initiated first by the fifth Guru, Guru Arjan Dev Ji, builder of the Golden Temple. In his martyrdom lies the beginning of a chain reaction which has persisted and blossomed over the centuries of Sikh history—and in his own words:²

*Accept first to die,
Abandon hope of living,
Be dust under the feet of all,
Then come to me.*

Rag Maru, Var, page 1103.

The next glaring event is the martyrdom of the ninth Guru, Guru Teg Bahadur, who strove against Aurangzeb's challenge to exterminate all religions but his own. This great Teacher/Martyr was publicly beheaded in Delhi in 1675 and left us with this inspiring thought.²

*Who frighteneth none,
Nor himself feareth any,
Such a man, saith Nanak,
Set him among the Wise!*

Slok, 16; page 1427.

The flame erupted into a volcano when the tenth Guru, Guru Gobind Singh, the creator of the Khalsa, Father of India's Independence Movement, Statesman and a soldier, the Saint/Poet taught us to pray . . .

*Grant me this boon,
O God, from Thy Greatness,
May I never refrain
From righteous acts;
May I fight without fear*

*All foes in life's battle,
With confident courage
Claiming the victory!
May my highest ambition be
Singing Thy praises,
And may Thy Glory be
Grained in my mind!
When this mortal life
Reaches its limits,
May I die fighting
With limitless courage!*

Epilogue to Chandi Chariter, 1.

And no doubt it was exemplified through the life of his father, Guru Teg Bahadur, his own and the martyrdom of his four young sons.

It is interesting to witness the commentary of a Western scholar on the legacy of Guru Gobind Singh . . .

When Guru Gobind Singh inaugurated the sacrament of steel he proved himself a wise and far-sighted leader. For of all material things which genius has inspired with spiritual significance, steel is the truest and most uncompromising. Let humanitarians prate as they will, there never has been a race who have not been purged and refined by it. In some it is the only combater of grossness and the monster of self. To the Khalsa it gave a cause and welded them into a nation; and in the dark days of Muhammadan rule in the middle of the eighteenth century, when the Sikh was slain at sight and no quarter was given, it drove them on those gallant crusades in which they rode to Amritsar in the dead of night, leapt into the sacred tank and out again, and galloped back through the enemies' lines purified. Hundreds were slain, but not one abjured his faith or perjured his soul to preserve 'his muddy vesture of decay'.

Edmund Candler:
The Mantle of the East.

An example of how Guru Gobind Singh inculcated the spirit in his disciples is Banda Singh Bahadur, about whom Professor Ganda Singh writes:³

It would seem how sagacious Guru Gobind Singh was in selecting such a man for carrying on his struggle for the independence of his people. Indeed Banda Singh's conversion from an inert ascetic into 'a Commander of the forces of the Khalsa' was nothing short of the Guru's miracle. Nor did Banda Singh betray the trust reposed in him by his Holy Master. Drinking the baptismal Nectar of the Khalsa, putting on the consecrated steel and adopting the dress and manners of the Sikhs, he had become a full-fledged Singh, and to the last, even under the severest pain of a terrible death, he stuck on to his dedication to the Mission of Guru Gobind Singh.

In the collage of Sikh martyrdom came numerous other heroes. A century later came the Punjab's freedom fighters about whom the following quotations have been made:⁴

One old chief whose name should be recorded—Sham Singh Attariwala 'among the faithless faithful only found' clothed in white and devoting himself to death, like Decius of old, called on those around him to strike for God and the Guru and dealing death everywhere rushed manfully upon his own.

R. Bosworth Smith.

There will be another National War, let all the true Sikhs rise on the day fixed.

Bhai Maharaj Singh.

Since life is short it is not becoming in you to forget what is due from you towards your country.

Baba Bikram Singh

The first thing to be done is to root out the stem and you must continue to effect this by punishing the Ferranges. Use toward these Malechas the same wiles and artifices that they have used themselves and manage by some device to expel them from Lahore . . . Encourage the Hindusthanees as much as possible . . . My thoughts night and day are fixed on the Punjab.

Maharani Jind Kaur's message to Raja Sher Singh from Banaras.

Less than a century after the decline of the Sikh Empire the shots rang at Jalianwala Bagh about which General Dyer said:⁵

I fired and continued to fire until the crowd dispersed, and I consider this is the least amount of firing which would produce the necessary moral and widespread effect it was my duty to produce if I was to justify my action. If more troops had been at hand the casualties would have been greater in proportion. It was no longer a question of merely dispersing the crowd, but one of producing a sufficient moral effect from a military point of view not only on those who were present, but more especially throughout the Punjab. There could be no question of undue severity.

The after effects of the Jalianwala Bagh massacre were surmised by Rupert Furneaux as follows:

The walls of the Jalianwala Bagh bear still the marks of the bullets ordered to be fired, quite unjustifiably, by General Dyer the strong man who gave India into the keeping of a half-naked saint [Mahatma Gandhi] the first step in the birth of a new nation. Of the future implication of that transference of power we can surmise only, but we may perhaps recall the example of the Procurator of Judea who, by an entirely justified act, took the first step which transformed a Jewish Messiah King into a world Saviour.

This spirit of freedom is exalted by the great Punjabi Saint and poet Bhai Vir Singh who said:

Who knows the state of an imprisoned soul whose freedom is in the will of another?

Better death than loss of the freedom of living;

If freedom depart from the soul, it is better that life should cease forever.

A great deal has been left unsaid from the vast annals of Sikh history but herein lies the heritage and origin of the Sikh Ghadar spirit.

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S. JAGAT SINGH



S. KESAR SINGH DHILLON



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PRESENTATION OF ENGRAVED SWORD AND SILK IRISH REPUBLICAN FLAG TO EAMON DE VALERA, PRESIDENT OF THE IRISH REPUBLIC, BY THE HINDUSTAN GADAR PARTY, REPRESENTED BY JAGAT SINGH, SECRETARY, AND GOPAL SINGH, AT THE ST. FRANCIS HOTEL, SAN FRANCISCO, JULY 21st, 1919.

THE SPIRIT OF THE GHADAR MOVEMENT

DR. R. K. JANMEJA SINGH*

In the Western literature, the picture of a revolutionary is a discontented neurotic who is fanatically pursuing a political end. Meeting two of the Ghadarites left me with the feeling that the Ghadarites were loving, warm and dedicated human beings. The Ghadar movement was a flood that was caused by the political barriers to the flow of their human values, which they cherished.

It is so sad that even the beautiful souls with lofty ideals fade away into the darkness of oblivion, leaving behind the shimmering shadows of the resilient struggle. Meeting a Ghadarite for a moment is worth more than volumes written about the Ghadar. They were simple folks, who believed in the independence of human spirit. Living just for oneself is animalistic. They had the awareness of their fellow beings. They lived and died in the service of mankind with a glow of freedom in their hearts. It just happened that they had to fight against the, then prevalent, political suppression in their mother country as well as in their adopted homeland. To talk about Ghadar just as a political movement without mentioning the human values that sparked this struggle, is to talk about flowers without sensing the sun and the soil that nurtured them.

In the Western literature, the picture of a revolutionary is a discontented neurotic who is fanatically pursuing a political end. Meeting two of the Ghadarites left me with the feeling that the Ghadarites were loving, warm and dedicated human beings. The Ghadar movement was a flood that was caused by the political barriers to the flow of their human values, which they cherished.

It was the fall of 1961 when I drove across country, from the East to the West coast with my American companion. Both of us being graduate students, we were obsessed with the sublime and the absurd. We talked about the fools and the kings. We felt pretty smart and were soaring high with our intellectual trips. We stopped at the Stockton Gurudwara. There we met an old Sikh with his white flowing beard. He talked to us like a Punjabi hospitable peasant talks to a person passing through the village. He entertained us in his modest house next to the Gurudwara.

His face lit up when he talked about the Hindus, Muslims and Sikhs struggling together toward a common cause. He felt sad that India was torn into two parts, which violated the spirit and the ideal behind the struggle. He was interested in us.

When he discovered that I was going to my first job and that we had an auto accident on the way, he asked me if I had my writing "machine"(pen). He gave me his check book and asked me to fill out the amount that I may need because it is rough to start out in a new place.

My companion and I looked at each other with moist eyes. Our high flutant philosophical, religious and political discourse looked so pale against the inscriptions of this kindly soul, written with the way of his life and not with words. This was S. Jagat Singh, who died a few years after this visit. He was an "unlettered farmer of the Punjab". It is about such persons, Professor Puran Singh wrote:

*I am an unlettered farmer of the Punjab
I can not even write my name
A poor Sikh who knows naught of your
questions*

*I have no language, nor has the clouds,
nor the river
Nor the forest that dwells by the
mountainside*

*I have that large whit love that is in the
heart of the sun, and
I love you as the sun loves the flowers of
the earth.*

Before we left, he shuffled into the other room and brought for us the picture which is published in this issue of the *Sikh Sansar*.

Then there is S. Kesar Singh Dhillon, who is a living testimony to the spirit of the Ghadar party. I first met him when I came to Berkeley in 1963. He lives in a modest house that stores the relics of the Ghadar movement, including the printing press. Even now, every newcomer to Berkeley can find solace and shelter at his home. The spirit of human service and lofty ideals survived the political turmoil.

S. Kesar Singh *ji* spent all his life in the service of his mother country and fellow man. He is the

last Executive Secretary of the Ghadar party. In 1947, they dissolved the party because India had won freedom, even though he was painfully and visibly sad about the partition. He handed over \$10,000.00 and the property in San Francisco to the Government of India to build a memorial for the martyrs. The Government of India had approved the project and authorized \$80,000 for construction. Unfortunately, the plans have never been implemented. We, lesser beings, who are intellectuals and politicians, are caught up in such a cobweb of intrigues that we are suffocating the spirit of the Ghadar movement. I hear some people talking about the credits: which community should get the credit—

the Hindus, the Muslims or the Sikhs?

Ask this question to S. Kesar Singh Dhillon, who remembers all his comrades in arms as his dearest kin. Read the poems of the Ghadar party. Their religious identity was their personal spiritual pursuit, the Ghadar movement was their common cause. I hope that some enlightened soul will get kindled by the spirit of the Ghadar movement and we will erect a befitting memorial for our own inspiration and for the inspiration of the generations to come!

*Dr. R. K. Janmeja Singh is Assistant Director, Center for Training in Community Psychiatry, Berkeley. He is a trustee of the Sikh Foundation and a member of the editorial board, *Sikh Sansar*.



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THE GHADAR PARTY – HISTORICAL ASSESSMENT OF AN INDIAN REVOLUTIONARY MOVEMENT EMILY DATTA*

Though the Ghadar Party had particular importance in Punjab, its ideology and program of revolution was not unique in twentieth century India. One of its most significant aspects, however, was that, unlike Bengal, it represented the politicization of Punjabi peasants whose experiences as immigrants had forged the common links of their Indian identity and created a sense of urgency in freeing India.

The Indian National Congress and Gandhiji's political strategy were central to India's struggle for freedom from British imperialism. For this reason, the concentration of scholarly research on the growth of Congress and on the implementation of *stayagraha* in Indian nationalist politics has obscured the part played in the struggle by other groups and individuals who acted outside the political framework represented by Congress. Indian revolutionaries who fought and died for their motherland did not share the Congress' initial belief in the effectiveness of "politics of petition". Long before Congress members were accustomed to prison, the government buildings which the revolutionaries knew best were court-rooms and jails. Until recently, their lives and deeds remained the province of British officials searching for sedition, of the myth-makers and of the balladeers.

It was in Bengal, in the first decade of this century, that revolutionary and terrorist activities began to occur with some regularity. Small groups of terrorists were active in Madras and in the Poona region, but, until the time of the planned Ghadar rising of 1915, Bengal remained the most important center of revolutionary activity. In Bengal, the revolutionary appeal was strongest among the *bhadralok* who were the province's western-educated elite. As possibilities of finding jobs consonant with their expectations and training shrank alarmingly, a number of young and educated Bengalis channeled their discontent into terrorism. The Russian revolutionaries provided a tactical model for the Bengalis, but this was buttressed by the teachings of Vivekananda and Sri Aurobindo, in which service to the motherland and the struggle to free India from Britain became "a great and holy *yajana* . . . [with] Liberty the fruit we seek from the sacrifice, and

the Motherland the Goddess to whom we offer it".¹ Possessed of both the tactics and the ideology of revolution, young Bengalis turned to violence in hopes of freeing India. Daring dacoities and bombs thrown at the omnipotent Englishmen stunned the Indian public, and formed a pattern that became familiar to the British government as terrorism began to appear in other parts of India. But the British stayed on another forty years in Bengal.

Within India there was little effort to coordinate activities from province to province. But, after the turn of the century, young men inspired by the lives of European patriots and convinced of the futility of parliamentary politics began to find their way to Europe and to England. In London, in Paris and in Berlin, a network of Indian revolutionaries began to take shape as new men were brought into organizations that served the cause abroad, and as older members made their way from country to country in search of financing and recruits. It was this international network that provided the Ghadar Party with its contacts outside the United States and that channeled funds secured abroad to help finance the Ghadarites' program in India.

The Ghadar Party, with its headquarters in San Francisco and its roots in the Punjabi immigrant community of rural California, was also dedicated to winning India's freedom by revolution. In Punjab, unlike Bengal, the impetus for terrorism and revolutionary violence came not from a discontented and underemployed educated elite, but from the Punjabi peasants who had emigrated to the U.S. and Canada. And, though Punjab was almost infamous during the years before the Ghadar rising for its inattention to nationalist politics and known for the loyalty of the Punjabi soldiers in the British Indian Army, the province was not totally without a tradition that could be identified as the antecedent of the Ghadar uprising.

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Some scholars locate the origins of Punjab's revolutionary tradition and of Punjab's first round of the fight for freedom in the Kuka rebellion of 1886.² At that time, the Kuka Sikhs led by their guru, Ram Singh, tried to steal guns that were to be used to overthrow the British government. The mutiny mentality that reflected the paranoia of certain British officials in the Punjab perceived the Kukas as "not committed to mere murder and dacoity; they are open rebels, offering contumacious resistance to constituted authority".³ After their abortive uprising in 1886, many of the participants were summarily executed by an overzealous British officer. The great majority of Punjabis at the time were unsympathetic or hostile to the Kukas, an attitude which would be echoed in 1915. Punjab waited almost forty years for the next attempt to overthrow British rule in Punjab by force of arms. When it came, it was led by the Ghadar Party.

The Ghadar Party's main support came from Punjabi peasants who had begun to migrate from Punjab in the 1890's. Moving east to Hong Kong and further east to the United States, and Canada in search of better wages, these men, most of them Sikh, worked as laborers in the Pacific Northwest. During the slump of 1907, Punjabis in Canada found themselves the butt of racial prejudice, as had other Asian immigrant groups also sources of cheap labor, who preceded them. The Punjabis were vilified as "ragheads" and the "turbaned tide", and they found themselves at the storm center of racial tensions that occasionally flared into violence. Stung by their bitter experiences with prejudice and bigotry, disheartened by the British government's failure to assist with problems of immigration to Canada, harboring a persecuted immigrant's need to reaffirm his cultural identity, the Indians in California and the other coastal states were primed to be receptive to the idea of fighting a revolutionary struggle for India's freedom.

When England became involved in World War I, both her attention and manpower were diverted from the Empire. Indian revolutionaries in India, Europe and America saw that they had a perfect opportunity to begin the armed struggle in India. Germany was approached successfully for both money and arms, but the Indian community in California became the center of efforts to organize and sustain the revolution. In 1913, the Indians resident on the west coast of the U.S. coalesced around the dynamic leadership of Har Dayal and

Jawala Singh, as they and other prominent local leaders toured the California countryside calling meetings to organize for the revolution. At each meeting, many men pledged to return to India to fight, and they gave freely of their often meagre financial resources.

A building in San Francisco was purchased to serve as headquarters. Under the direction of Ram Chandra, a far-reaching propaganda machine was set into motion. Leaflets were printed in many of the north Indian languages as well as English and German. A newspaper, the *Ghadar*, was published regularly, its potential effectiveness acknowledged by the Government of India's ban on its circulation. The paper reached countless Indians in immigrant communities throughout the world and found its way as well into the hands of Punjabis in the Indian Army. But the newspapers and leaflets were meant to prepare the way for the revolution.

With the help of Germany and Indians in Europe, arrangements were made to secure arms, though the failure of the *Annie Larson*'s mission was to leave the Ghadarites in India without promised weapons. In 1914, the first of several shiploads of Ghadarites set sail from the U.S., picking up bands of like-minded men at various far-eastern ports along the way. British intelligence officials managed to identify the revolutionaries on board this ship and intercepted them as they landed at Calcutta. The repressive Ingress Ordinance that had been passed to deal with such an eventuality allowed the imperial government to restrict the movements of many of the returnees. Additional shiploads of Ghadarites continued to arrive in India, however, and although British security measures were responsible for limiting the activities of some twenty-five hundred Ghadarites to their villages, estimates are that from three to five thousand men eluded the government net to make their way upcountry from the ports to the Punjab.

In conjunction with revolutionary leaders from Bengal and the United Provinces, the Ghadarites had planned a mass uprising for February 19, 1915. In preparation, army units were contacted in the hopes that the soldiers would agree to join the uprising. The revolutionaries' strategy saw the subversion of the army as a key to the rising's success. Not only would it have great shock value, but without its collaboration, the British would be handicapped in dealing with widespread outbreaks of violence.

Though some troops mutinied, the *ghadar* of

1915 failed. The effectiveness of the British police destroyed the movement's potential. One hundred forty-seven Ghadarites were brought to trial in the famous Lahore Conspiracy Case; twenty-eight were hanged, one hundred sixteen were sentenced to less final punishment. The Ghadar rising did not start a revolution in the Punjabi countryside. Guns and ammunition never arrived. The men who returned were poorly organized. Internal security among the leaders in India was fatally weak. What then is the significance of the Ghadar movement? What niche does it find in the history of the creation of the Indian nation?

Clearly, Congress and its political styles and the political institutions created by the British government were crucial elements in determining the manner in which India fought for her freedom. The Indian masses were brought into nationalist politics not through widespread support of revolutionary activity, but through the efforts of Gandhi, Nehru and Jinnah and provincial political leaders who, after the reforms of 1935 had greatly increased the electorate, intensified their efforts to mobilize Indian peasants in support of the ultimately successful thrust for Indian independence that brought in its wake the creation of Pakistan.

Indian revolutionaries, however, were not totally without influence either on the British or their fellow countrymen. The Ghadar rising in Punjab was especially threatening to the British, for the Sikhs were represented in the army in numbers vastly disproportionate to their percentage of the population. The Raj's vulnerability in the face of disaffection of the army was acknowledged by the Lt. Governor of Punjab, Sir Michael O'Dwyer, when he wrote that "the Ghadar Conspiracy would have produced in the Province a state of affairs similar to that of Hindustan in the Mutiny of 1857."⁴ Almost as threatening to the Punjab administrators was the fact that the Ghadarites were peasants and could not easily be discounted as unrepresentative western-educated city *babus*, though persistent efforts were made by O'Dwyer and others to discredit the Ghadarites as apostates from Sikhism. Thus the Ghadar Party's activities in Punjab, and those of other revolutionary and terrorist bodies in other parts of India, contributed to the increasing sense of insecurity among the British rulers, while other processes set in motion by the British themselves worked to hasten the end of the Raj.

A crucial element in the Ghadarites failure in 1915 was the Punjabi peasants lack of support. The Punjabi *kisans* were prosperous and many of

them had long traditions of service in the British Indian Army that had contributed to their own and to their families well-being. In 1915, there were few men who were prepared to stake their prosperity against the chancy outcome of the Ghadar rebellion. But the Ghadarites had brought back within themselves a newly awakened political awareness fueled by their experiences as Indian emigrants in the white man's dominions.

Perhaps one of the Ghadar Party's most important legacies was its contribution to the politicization of the Punjabi peasant community. The trial in Lahore generated sentiment directed against British oppression. But the lasting contribution of the Ghadar Party in Punjab came after 1915, in the political involvement of the men who had returned to Punjab. There are well-established though poorly documented connections between the Ghadarites and the peasant-oriented Communist Party in the Punjab. Punjabi untouchable leaders gained political expertise in the movement. It is possible that research on the *Babbar Akalis* would discover a connection with returned Ghadarites as well. And undoubtedly, those five thousand men who returned to Punjab must have carried in their hearts a cherished vision of a free India and shared that vision with their fellow-villagers.

The surprisingly large amount of primary and secondary material on the Ghadar Party which has been located in the course of the preparation of the bibliography being prepared on the party delineated fairly clearly the party's origins, its organization and its activities until 1919. What is needed now is an exploration of the role the party played in the lives of the Sikh community in California after the trial of 1918, and an exploration of the paths taken by the returnees, for that should make even more clear the Ghadarites' contribution to and participation in Punjab politics and the struggle for Indian independence.

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GURU GOBIND SINGH MARG
GIANI ZAIL SINGH

So long as the instinctive dread and hatred of tyranny is alive in man, and so long as the quiet but unmistakable voice of his conscience that brooks no compromise under political threat and pressure is not stilled in him, and so long as the disgust for social iniquities, religious fanaticism and hollow ceremonies and rites remains an active condition of his mind, the world will not easily forget the name of Guru Nanak and of his supreme successor, Guru Gobind Singh.

Dr. Zakir Hussain



D.O. No. 389 M

**Chief Minister, Punjab,
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31/3

ZAIL SINGH

Dear brother/sister,

I need not, in this letter, stress the importance of the town of Anandpur in our national history. The facts are well known. This small town founded in the foothills of the Sivaliks by Guru Tegh Bahadur in A.D. 1665 became the fountainhead of a regenerating inspiration and the scene of memorable deeds of sacrifice and daring. Here were forged the instruments of a mighty revolution which changed the course of events in the country. Here a tender, inspired spirit—Guru Tegh Bahadur—responded heroically to the story of distress and tyranny brought by the oppressed countrymen and suffered what will remain the noblest martyrdom in the annals of mankind. Here in Anandpur, Guru Gobind Singh lived for nearly thirty years out of his brief span of forty-two. Here he initiated a bold and relentless struggle against cruelty, injustice and intolerance. Here he wrote poetry of deep spiritual and moral meaning, and fired with martial fervour. Here he created the order of the Khalsa.

Pressed by the besieging troops of the rulers, Guru Gobind Singh had to leave Anandpur in 1705 and march southwards. This march through south-eastern Punjab was itself eventful and dramatic. There was further warfare at Chamkaur and Muktsar. There were further martyrdoms—at Chamkaur where two of Guru Gobind Singh's sons died fighting valiantly along with several of his Sikhs, and at Sirhind where the two younger sons of the Guru were bricked up alive in a wall and executed. During the course of this march, Guru Gobind Singh composed beautiful lyric poetry which bears witness to his invincible faith and courage. All alone in the jungles of Machhiwara, separated from his family and followers, and lying on bare ground under the canopy of open skies on a cold winter's night he sang:

*Soft beds, dear Friend, beloved God, are but a torment without Thee,
Residence in mansions like living among serpents.
Wine goblets like the cross; the rim of wine-glass like the dagger.
All this, without Thee, like the keenness of a butcher's thrust!
To dwell with Him in adversity is better, far better
Than revelry in palaces without Him!*

Here he received help from and blessed a family of Muslims, confirming that he made no distinction between the Hindu and the Muslim, the high and the low. At Muktsar, those who had reneged and denied him, were reconciled and readmitted into grace. From Dina, Guru Gobind Singh wrote a letter to Aurangzeb and called it Zafarnamah, Epistle of Victory. In it he chided the Emperor with breach of faith and stressed how ethical values were important even in the affairs of state.

In commemoration of this vital and thrilling phase in our history, the Punjab Government has decided to build a permanent monument. This monument has been conceived as part of the Government's larger plan of development of the State. A highway, to be called Guru Gobind Singh Marg, is under construction. This will be a 640-kilometre metalled road from Anandpur to Damdama Sahib, linking 91 historical places sacred to the memory of Guru Gobind Singh. Pentagonal pillars will be put up along the highway. Four sides of these pillars will be engraved with compositions of Guru Gobind Singh in their Punjabi, Hindi, English and Urdu versions. On the fifth side will be inscribed the story connected with the site. Where the Marg intersects the Grand Trunk Road will be built tall four-way gates. A large-scale programme of tree-planting will be undertaken. Rest-houses will be constructed for the convenience of travellers.

As an humble servant of the Punjab, I feel pleasure in sharing with you this aspect of the State's programme of development and progress and of commemorating events of great revolutionary import in our country. By this we also pay our humble tribute to the memory of Guru Gobind Singh—saviour, patriot and poet.

With cordial greetings,

I remain,
Yours sincerely,

Gurbachan Singh



LIST OF GHADAR MARTYRS
THE HINDUSTAN GADAR PARTY
MEMORIAL COMMITTEE*

First Case: April, 1915—Hanged were:

1. Kartar Singh Surabha (Ludhiana)
2. Bakhshish Singh Gidwalli (Amritsar)
3. Jagat Singh Sur Singh (Lahore)
4. Surain Singh Gidwalli (Amritsar) s/o Boor Singh
5. Surain Singh Gidwalli (Amritsar) s/o Ishar Singh
6. Harnam Singh Bhatti Guraian (Sialkote)
7. Pingley Vaishnu Ganesh (Poona)

Second Case: October 29, 1915—March 30, 1916

1. Uttam Singh Hans (Jagraon—Ludhiana)
2. Ishar Singh Dhoodeke (Ferozepur)
3. Veer Singh Bahowall (Hoshiapur)
4. Ranga Singh Khuradpur (Jullundhar)
5. Roor Singh Talwandi Doosanjh (Ferozepur)

Third Case: October 16, 1916—January 5, 1917

1. Balwant Singh Khuradpur (Jullundhar) Priest Vancouver Sikh Temple
2. Moulvi Abdulla (Ludhiana) s/o Nizam Deen, Jagraon
3. Aroor Singh Sangowall (Jullundhar)
4. Nama, Fateh Garh (Hoshiarpur)
5. Babu Ram, Fateh Garh (Hoshiarpur)

Padhari Case:

1. Prem Singh Sur Singh (Lahore)
2. Inder Singh Padhari (Amritsar)
3. Ishar Singh Rakba (Ludhiana)
4. Hazara Singh Raiyan Bheni (Ludhiana)
5. Phoola Singh
6. Gadha Singh
7. Jagat Singh Binjal (Ludhiana)
8. Mian Rahmat Ali
9. Pandit Kanshi Ram
10. Dhian Singh
11. Lal Singh
12. Jiwan Singh
13. Bakhshish Singh

Burma Case: 1916

1. Harnam Singh Kahri Sahri (Hoshiarpur)
2. Chahlia Ram Sahnewal (Ludhiana)
3. Basawa Singh Bara (Hoshiarpur)
4. Narain Singh Ballo (Patiala)
5. Naranjan Singh Sangatpura (Ludhiana)
6. Paula Singh Sherpura (Ludhiana)

*List of the Martyrs of Hindustan Ghadar Party, of 5 Wood St., San Francisco, who laid down their lives at the altar of Indian Freedom, as compiled by the Hindustan Gadar Party Memorial Committee, to commemorate a suitable Memorial Day Program in their honor and memory.

Ferozepur Case: March, 1916

1. Chanda Singh Bharaich
2. Dhian Singh Bhagai
3. Kanshi Ram, Gadar Party Treasurer, Marul (Ambala)
4. Rahmat Ali, Wazidke (Patiala)
5. Bakhshish Singh Khan Pur (Ludhiana)
6. Jiwan Singh Dhalle Singhanwalla (Patiala)
7. Lal Singh Saiban (Ludhiana)
8. Dhian Singh Umarpura (Amritsar)
9. Bhagat Singh Uraf (Ferozepur)
10. Jagat Singh Binjhal (Ludhiana)
11. Waryam Singh Tharaj (Patiala)
12. Surjan Singh Fatehgarh (Hoshiarpur)
13. Dr. Mathra Singh Dhadiyal (Jehlum)
14. Jawand Singh Nangal Kalan (Hoshiarpur)

Walla Pull (Amritsar): March, 1916

1. Kala Singh Jagat Pura (Amritsar)
2. Chanan Singh Boorchand (Lahore)
3. Harnam Singh Thattikara (Amritsar)
4. Banta Singh Sangowall (Jullundhar)
5. Boota Singh Akal Garh Khurad (Ludhiana)
6. Arjan Singh Khakhiana (Ferozepur)

Court-martialled in the British Army and met the firing squad—23, 105, Cavalry

1. Bhag Singh Rooriwalla (Amritsar)
2. Mota Singh Rooriwalla (Amritsar)
3. Tara Singh Rooriwalla (Amritsar)
4. Dafedar Wasawa Singh Rooriwalla (Amritsar)
5. Inder Singh Jeeowalla (Amritsar)
6. Inder Singh Subaj Pur (Amritsar)
7. Dafedar Lashman Singh Chooserawall (Amritsar)
8. Boota Singh Kasel (Amritsar)
9. Gujjar Singh Lohke (Amritsar)
10. Jetha Singh Lohke (Amritsar)
11. Budh Singh Dhotian (Amritsar)
12. Abdulla (Lahore)

**Fifty-one cavalrymen of 105 No. Meerut, Light Infantry, faced the firing squad.
Many were killed in the jungles of Singapore.**

Revolutionaries who were sentenced to death, with their property confiscated, but later on commuted by the Viceroy to life imprisonment in the Andamans:

1. Balwant Singh	s/o Mir Singh, Sathiala, Dist. Amritsar
2. Harnam Singh	s/o Gurdit Singh, Kotla Nodh Singh, Hoshiarpur
3. Hirday Ram	s/o Gajjan Singh, Mandi, Mandi State
4. Jagat Ram	s/o Dittu Mal, Hariana, Hoshiarpur
5. Kala Singh	s/o Gulab Singh, Amritsar
6. Kesar Singh	s/o Bhoop Singh, Thathgarh, Amritsar
7. Khushal Singh	s/o Suchet Singh, Padhari, Amritsar
8. Nand Singh	s/o Ram Singh, Kela, Ludhiana
9. Nidhan Singh	s/o Sunder Singh, Chugha, Ferozepur
10. Bhai Parmanand	s/o Tara Chand, Kariala, Jehlum
11. Shri Parmanand	s/o Gaya Parshad, Sukrada Kharka, Hamirpur (U.P.)

12. Pirthvi Singh
13. Ram Saran Das
14. Rulia Singh
15. Sawan Singh
16. Sohan Singh
17. Basawa Singh

s/o Shadi Ram, Lalru, Patiala State
s/o Sant Ram, Kapoorthala State
s/o Jagat Singh, Surabha, Ludhiana
s/o Khushal Singh, Chabba, Amritsar
s/o Karam Singh, Bhakna, Amritsar
s/o Meehan Singh, Gillwali, Amritsar

Those sentenced to life in the Andamans, with property confiscated:

1. Bhan Singh
2. Bishan Singh
3. Bishan Singh
4. Chuhar Singh
5. Gurmukh Singh
6. Gurdit Singh
7. Hazara Singh
8. Inder Singh
9. Inder Singh
10. Inder Singh
11. Jawand Singh
12. Jawala Singh
13. Kala Singh
14. Kehar Singh
15. Kharak Singh
16. Kirpal Singh
17. Lal Singh
18. Madan Singh
19. Mangal Singh
20. Piara Singh
21. Puran Singh
22. Roda Singh
23. Shiv Singh
24. Sher Singh
25. Udhamb Singh
26. Sant Basakha Singh
27. Roor Singh
28. Heera Singh
29. Arjan Singh
30. Attar Singh
31. Bagga Singh
32. Bishan Singh
33. Budha Singh
34. Dalip Singh
35. Ganda Singh
36. Ganda Singh
37. Gujjar Singh
38. Harbhajan Singh
39. Hari Singh
40. Harnam Singh
41. Harnam Singh
42. Harnam Singh
43. Inder Singh
44. Jagat Singh
45. Inder Singh

s/o Sawan Singh Sunet, Ludhiana
s/o Jawala Singh, Didehar, Amritsar
s/o Kesar Singh, Didehar, Amritsar
s/o Boota Singh, Leelan, Ludhiana
s/o Hoshnak Singh, Lalton, Ludhiana
s/o Gurmukh Singh, Sur Singh, Lahore
s/o Bela Singh, Didehar, Amritsar
s/o Ala Singh, Mulla, Ludhiana
s/o Ganda Singh Bhasin, Lahore
s/o Moola Singh, Sur Singh, Lahore
s/o Uttam Singh, Sur Singh, Lahore
s/o Ghanya Singh Thattian, Amritsar
s/o Ghasita Singh, Sur Singh, Lahore
s/o Nihal Singh, Marhana, Amritsar
s/o Ganda Singh, Boparai, Ludhiana
s/o Narain Singh, Boparai, Ludhiana
s/o Meehan Singh, Bhoore, Amritsar
s/o Mal Singh, Gaga, Lahore
s/o Surmukh Singh, Lalpur, Amritsar
s/o Lakha Singh, Langeri, Hoshiarpur
s/o Hoshiar Singh, Isawall, Ludhiana
s/o Basawa Singh, Roda, Ferozepur
s/o Munshi, Kotla Nodh Singh, Hoshiarpur
s/o Kesar Singh, Bain Pooin, Amritsar
s/o Mewa Singh, Kasel, Amritsar
s/o Dayal Singh, Didehar, Amritsar
s/o Attar Singh, Choohar Chak, Ferozepur
s/o Mana Singh, Char, Lahore
s/o Lal Singh, Jagraon, Ludhiana
s/o Heera Nand, Dharan Pur, Jehlum
s/o Natha Singh, Jarh Sahib, Amritsar
s/o Basakha Singh, Varpal, Amritsar
s/o Isher Singh, Sursingh, Lahore
s/o Hamir Singh, Phallewall, Ludhiana
s/o Badahur Singh, Khapar Kheri, Amritsar
s/o Jawala Singh, Sur Singh, Lahore
s/o Sham Singh, Bhakna, Amritsar
s/o Fateh Singh, Chajiwal, Ludhiana
s/o Amar Singh, Kahar, Amritsar
s/o Narayan Singh, Gujjarwal, Ludhiana
s/o Bhoop Singh, Rasoolpur, Amritsar
s/o Sunder Singh, Kala Sangha, Kapporthala
s/o Phunam Singh, Sheikh Dolat, Ludhiana
s/o Deva Singh, Gujjarwal, Ludhiana
s/o Mangal Singh, Choudhariwala, Amritsar

46. Karam Singh	s/o Sunder Singh, Kotla Ajnair, Ludhiana
47. Kartar Singh	s/o Bishen Singh, Patiala
48. Kesar Singh	s/o Mangal Singh, Sur Singh, Lahore
49. Kirpa Singh	s/o Johar Singh, Tootomazari, Hoshiarpur
50. Labh Singh	s/o Ram Singh, Chak Walian, Lahore
51. Labh Singh	s/o Boor Singh, Baltoha, Lahore
52. Lal Singh	s/o Udhai Singh, Narangwal, Ludhiana
53. Maharaj Singh	s/o Nihal Singh, Kasel, Amritsar
54. Mohinder Singh	s/o Narain Singh, Mazari, Ludhiana
55. Mangal Singh	s/o Moola Singh, Baltoha, Amritsar
56. Mastan Singh	s/o Mehtab Singh, Narangwal, Ludhiana
57. Nahar Singh	s/o Thakar Singh, Gujjarwal, Ludhiana
58. Natha Singh	s/o Mangal Singh, Thun, Lahore
59. Pakhar Singh	s/o Bhan Singh, Dhudike, Ferozepur
60. Pala Singh	s/o Baga Singh, Dhudike, Ferozepur
61. Ram Singh	s/o Sahib Singh, Phulewal, Ludhiana
62. Sant Randhir Singh	s/o Natha Singh, Sarangwal, Ludhiana
63. Sajjan Singh	s/o Mohan Singh, Sarangwal, Ludhiana
64. Santa Singh	s/o Choohar Singh, Nander Kalol, Patiala
65. Sultan Shah	s/o Maji Shah, Pikhiwind, Lahore
66. Sucha Singh	s/o Gurdit Singh, Chola Kalan, Amritsar
67. Sunder Singh	s/o Rattan Singh, Dholi Nangal, Amritsar
68. Sooja Singh	s/o Khushal Singh Baltoha, Lahore
69. Surjan Singh	s/o Mohan Singh, Gujjarwal, Ludhiana
70. Teja Singh	s/o Dyal Singh, Pikhiwind, Lahore
71. Thakar Singh	s/o Suba Singh, Thatian, Amritsar
72. Udham Singh	s/o Jiwan Singh, Lathupura, Gurdaspur
73. Basakha Singh	s/o Isher Singh, Dudehar, Amritsar
74. Battan Singh	s/o Mehar Singh, Kahri Sahri, Hoshiarpur
75. Fazal Din	s/o Noor Din, Fateh Garh, Hoshiarpur
76. Hari Singh	s/o Sikha Singh, Choti Bodhi, Ferozepur
77. Kehar Singh	s/o Bhagel Singh, Sahnewal, Ludhiana
78. Munsha Singh Dukhi	s/o Nihal Singh, Jadiala, Jullundur
79. Surrinder Nath	
80. Chet Ram	s/o Bishan Das, Baironwal, Sialkote
81. Jiwan Singh	s/o Isher Singh, Faloke, Gujranwala
82. Kappor Singh	s/o Mit Singh, Mori, Ludhiana
83. Hardit Singh	s/o Bhagwan Singh, Lapai, Ludhiana
84. Budha Singh	s/o Sham Singh, Faloke, Gujranwala
85. Mustafa Hussain	s/o Syuud Hussain, Cawnpore, U.P.
86. Amar Singh	s/o Waryam Singh, Sherpur Kalan, Ludhiana
87. Ali Ahmed	s/o Kurban Ali, Shahzadpur, Fezabad
88. Sadiki (U.P.)	
89. Ram Rakha	s/o Johar Mal, Salona, Hoshiarpur

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ਗਦਰ ਗਦਰ ਗਦਰ ਗਦਰ

ਹਿੰਦੇਸਤਾਨ

ਗਦਰ

ਸਪੈਸ਼ਲ ਐਲਾਨ

ਹਿੰਦੇਸਤਾਨ ਗਦਰ ਪਾਰਟੀ ਸਾਨਫਰਾਨਸਿਸਕੋ

ਅਹੋ ! ਹਿੰਦੇਸਤਾਨ ! ਅਹੋ ਅਣਖੀਲੀ ਕੋਮ !

ਭਗਤਸਿੰਘ ਦੱਤ ਦੇ ਨੋਜਵਾਨ ਹਾਲੀਓ !

ਗਦਰੀ ਬਹਾਦਰੋ;

ਕੋਮ ਤੋਂ ਮਰਮਿਟਣ ਵਾਲਿਓ !



ਅਜ ਤੁਹਾਡੇ ਸੁਆਮ੍ਲੇ ਦੂਜਾ ਕਰਤਾਰ ਸਿੰਘ ਅੰਗਰੇਜ਼ੀ ਵੈਹਸਤ ਹਥੋਂ ਫਾਸੀ ਲਟਕਾਏ ਜਾਣ ਵਾਲਾ ਹੈ। ਕਾਲੇ ਕਾਨੂੰਨ ਦੀ ਪਕੂੰ ਵਿਚ ਬੌਬ ਖੜਕਾਕੇ, ਜਾਲਮ ਸਾਹੀ ਦੇ ਪੈਰ ਹਲੋਣ ਤੇ ਸੁਨੀਆਂ ਨੂੰ ਹਿੰਦੇ।

ਸਤਾਨ ਦੀ ਕੋਮੀ ਜ਼ਿੰਦਗੀ ਦਾ ਸਬੂਤ ਦੇਣ ਵਾਲਾ ਭਗਤਸਿੰਘ ! ਕੀ ? ਅਜ ਓਹ ਬਹਾਦਰ ਭਗਤਸਿੰਘ ਤੁਹਾਡੀ

ਆਂ ਆਖਾਂ ਸੁਆਮ੍ਲੇ ਕੌਹਿਆ ਜਾਏਗਾ ? ਤੇ ਤੁਸੀਂ ਹੱਥ ਤੇ ਹੱਥ ਧਰਕੇ ਬੈਠੋ ਰਹੋਗੇ ?

ਹੈ ! ਹੈ ! ਅਜ ਸਾਡੀਆਂ ਰਗਾਂ ਦਾ ਖੂਨ ਸੁਕ ਚੁਕਾ ਹੈ ? ਕੀ ? ਆਸੀਂ ਕੋਮੀ ਅਣਖ ਨੂੰ

ਸਮਝਣ ਦੇ ਸਮਰੱਥ ਨਹੀਂ ਰਹੇ ! ਸਾਡੇ ਮੁਰਦੇ ਦਿਲਾਂ ਨੂੰ ਮੰਜ਼ਲ ਲਈ ੧੯੧੪-੧੫ ਦੇ ਸ਼ਹੀਦਾਂ ਦਾ ਖੂਨ ਕਾਢੀ ਨਹੀਂ ਸੀ ਜੋ ਹੁਣ ਭਾਰਤ ਦੀ ਇਸ ਜ਼ਿੰਦਾ ਗਦਰੀ ਹੁਕ ਦਾ ਬਲੀ ਦਾਨ ਦੇਣ ਲਗੇ ਹਾਂ।

ਐ ! ਹਿੰਦੇਸਤਾਨ ਦੇ ਮੈਕਸਵਿਨੀਓ !

ਓ ਪਿਆਰੇ ਭਗਤ ਸਿੰਘ, ਸੁਖ ਦੇਵ, ਰਾਮ ਗੁਰੂ;

ਕੀ ? ਤੁਹਾਨੂੰ ਜ਼ਾਲਮ ਸਾਥੋਂ ਥੋਹ ਲਵੇਗਾ ? ਕਦੇ ਨਹੀਂ ! ਬਿਲਕੁਲ ਨਹੀਂ !

ਓਏ ਦੇਸ ਦਿਓ ਵਾਸੀਓ; ਧਾਰਮਕ ਤੇ ਸਿਆਸੀ ਜਥਿਓ

ਸਕੁਲਾਂ ਕਾਲਜਾ ਦੇ ਵਿਦਯਾਰਥੀਓ, ਅਖਬਾਰਾ ਵਾਲਿਓ

ਹਿੰਦੇਸਤਾਨ ਦੀ, ਹਿੰਦੇਸਤਾਨ ਦੇ ਨੋਜਵਾਨਾਂ ਦੀ ਲਾਜ ਰੱਖਣ ਵਾਲੇ ; ਮਰਦੀ ਬਹਾਦਰੀ ਦੀ ਸਪਿਚਿਰ ਨੂੰ

ਸੁਰਜੀਤ ਕਰਨ ਵਾਲੇ, ਉਨ੍ਹਾਂ ਬਹਾਦਰਾਂ ਬਦਲੇ ਤੁਹਾਨੂੰ ਪਤਾ ਨਹੀਂ ? ਕਿ ਕੀ ਕਰਨਾ ਚਾਰੀਦਾ ਹੈ ?

ਬਸ ਹੜਤਾਲਾ ਤੇ ਪ੍ਰੋਟੈਸਟ ਕਰਕੇ ਮੁਲਕ ਦੇ ਇਕ ਸਿਰੇ ਤੋਂ ਦੂਜੇ ਸਿਰੇ

ਤਕ ਤੜਖਲ ਮਚਾ ਦਿਓ

ਜੇ ਕਰ ਸਾਹੀ ਇਹ ਕੈਹਰ ਵਰਤੋਣੋਂ ਨਹੀਂ ਟਲਦੀ ਤੇ ਜੇਕਰ ਤੁਹਾਡੀਆਂ ਰਗਾਂ
ਵਿਚ ਭੀ ਖੂਨ ਹੈ ਤਾਂ ਇਕ ਇਕ ਸ਼ਹੀਦ ਦੇ ਬਦਲੇ ਸੈਕੜੇ ਜ਼ਾਲਮ ਫੜਕਾਕੇ ਦਸ ਦਿਓ ਕਿ ਆਸੀਂ ਜ਼ਿੰਦਾ ਹਾਂ

ਇਨਕਲਾਬ ਜ਼ਿੰਦਾ ਬਾਦ

MESSAGE OF THE MARTYRS!
A CALL TO ARMS!



RAJ GURU



BHAGAT SINGH



SUKH DEV

Another black and bloody chapter has been added to the already criminal record of the British Imperialism in India. On the 24th of March, 1931, the inhuman and heartless British Bureaucracy ruthlessly guillotined, nay murdered in cold blood, our three young patriots, BHAGAT SINGH, RAJ GARU and SUKH DEV. All entreaties and petitions for mercy were haughtily rejected and the beloved of the land were separated from us forever, without the least regard for the feelings of 350 millions of Indians and the enlightened world.

Why Did This Happen?

Because being utterly unable to appraise the worth of these precious lives, we proved ourselves quite unworthy of having and keeping them among us; because we never seriously thought of removing our weak points which stand in the way of our cherished goal of independence, and never made an earnest effort to bring to terms this satanic administration by its own weapons; instead, to our own destruction, we commenced feeding these vampire with our own blood, through the suicidal policy of non-violence.

Shall This Continue?

Shall we not give up this unmanly non-violence, which has caused our nation such great humiliation and loss of life, and has emboldened the British intruders to use the guillotine so freely for the Indian Patriots? Shall we not discontinue suffering these marauders to wade knee deep in the innocent blood of our precious youth? Shall we not stop placing our necks under the knife of the butcher like a helpless lamb? Shall we not put an end to the loot and slaughter of these merciless tyrants?

YES! WE WILL!
And There Is Only One Way To Do It---

If we really want to put an end to these dastardly outrages to humanity at large and to Indian man- and womanhood in particular, if we have the least desire to see our Motherland freed from the bloody foreign yoke, there is only one way left to us. It is to "wake up and hearken to the clear and unmistakable clarion call of the martyrs—A CALL TO ARMS," a call to shake off indolence and cowardice, a call to come to close grips with the British Imperialism and drive it to the wall at the sharp point of the sword; a call to live like free men or perish in the struggle of freedom, because a heroic death is far, far better than the life of a slave.

Long live BHAGAT SINGH, RAJ GURU, SUKH DEV, and other Martyrs to the Sacred Cause of Indian independence.

PUBLISHED BY HINDUSTAN GADAR PARTY, 5 WOOD ST., SAN FRANCISCO, CALIF.

About the Sikh Foundation

Founded in the year 1967, the SIKH FOUNDATION is a non-political and non-profit organization. The basic purpose of the SIKH FOUNDATION is to disseminate knowledge about the history, literature, art, culture and religion of the Sikhs. These objectives of the Foundation are undertaken by publication of books and journals, commissioning of artists, sponsoring of lectures and seminars, awarding fellowships to scholars, organizing religious functions, instituting awards and assisting in the establishment of literary, art, cultural and religious centers.

The Foundation is particularly proud in having the patronage of such eminent and dedicated Sikhs as H. H. YADAVINDRA SINGH, SARDAR H.S. MALIK AND SARDAR KIRPAL SINGH NARANG. The Board of Trustees manages the activities of the Foundation with the active assistance and advice of the Advisory Panel consisting of eminent Sikhs residing in various cosmopolitan cities in the U.S.A. and Canada. Furthermore, participation of Sikhs and Non-Sikhs is solicited in efficiently executing the various authorized projects of the Foundation.

Since its inception, the Sikh Foundation, in collaboration with local Sikh organizations, has hosted visits and sponsored lectures, TV, radio and newspaper interviews by numerous Sikh scholars viz: DR. GOPAL SINGH, PROF. GANDA SINGH, SARDAR H. S. MALIK, DR. GOBIND SINGH MANSUKHANI AND SARDAR PARKASH SINGH BADAL.

In the year 1969 the Sikh Foundation undertook with the assistance of the Pacific Coast Khalsa Diwan Society the publication of a 55 page 'QUINCENTENARY BULLETIN' covering the celebration of the fifth centennial of the birth of Guru Nanak Dev Ji in various parts of U.S.A. Nearly 2000 copies of this publication

have been distributed free of cost. In 1970 the Foundation announced the publication of a REGISTER OF SIKHS IN USA AND CANADA. This register consisting of approximately two thousand individuals residing in U.S.A. and Canada with a photograph of the head of the family has been published. Copies of this register are available and a second edition is planned in the year 1973-74.

In the year 1971, the Foundation announced its decision to publish a quarterly journal—THE SIKH SANSAR. The inaugural issue of the SIKH SANSAR was published in March 1972. The Editorial Board of the journal has enlisted some of the greatest scholars of Sikh culture on its editorial advisory board. Furthermore, the Sikh Foundation has announced the publication of a book entitled THE HISTORY AND RELIGION OF SIKHS by PROF. GANDA SINGH. This book is scheduled for printing during the years 1972-73.

During the past five years the Sikh Foundation has assisted various local Sikh communities on specific projects and has provided financial contributions to THE SIKH CULTURAL SOCIETY, New York, THE SIKH CULTURAL SOCIETY, Washington, THE SIKH TEMPLE, Yuba City, THE PACIFIC COAST KHALSA DIWAN SOCIETY, STOCKTON, and SIKH CENTER, San Francisco.

The Board of Trustees of the Foundation is at present embarked on developments of a five year plan and various exciting projects are under consideration. This five year plan is scheduled to be formulated by the end of 1972.

In its most ambitious and exciting hopes and plans of the Sikh Foundations, it earnestly solicits the advice, assistance and financial contributions of all Sikhs and sympathizers.

N.S. Kapany, President

"WHEN IT'S AN HONOR TO CARRY MUD"
RUKMINI DEVI*

Amritsar, India

A helicopter showered rose and jasmine petals on the crowds of devotees. Silk-clad merchants with their bejeweled wives and daughters competed with shabby-looking truck drivers for the honor of carrying baskets of mud and sand on their heads.

A tall, handsome singer led a musical chorus of 20 youths. He is a Communist politician who was in jail a couple of weeks ago for preaching violence.

* * *

All streets in this north Indian city, the commercial capital of Punjab state, lead to the Golden Temple, where one of the most important operations in the history of the Sikh community is in progress.

This is the desilting of the sacred pond of the 300-year-old shrine. The last such ceremony occurred about 40 years ago.

Sikhs from all over the world have arrived here to lend a helping hand. Kirpal Singh of Los Angeles emptied 300 baskets of silt in four hours. Gurdial Singh of Manchester, England, plans to work at the site for a fortnight.

Modern machines could have completed the desilting work in a week. But the "panj piyaras" (the five-member priestly council that looks after Sikh religious affairs) decided that the task must be a labor of love and religious devotion.

* * *

*Reprinted from the San Francisco Chronicle, Foreign Service.

On the inaugural day more than half a million Sikhs watched the ceremony. Speaker of Parliament Gurdial Dhillon, Punjab Chief Minister Zail Singh and other dignitaries rolled up their trousers and went to work.

Special ceremonial spades made of gold were offered to the dignitaries, but they preferred to use iron spades and wicker baskets.

The focal point of Sikh culture is the Golden Temple with its fabulous dome, its fine architecture and its religious treasures representing the trials and triumphs of the deeply devout community through the centuries.

Whether he lives in California or Hong Kong, a Sikh has as his highest ambition the opportunity to pray at the Golden Temple some time in his life.

* * *

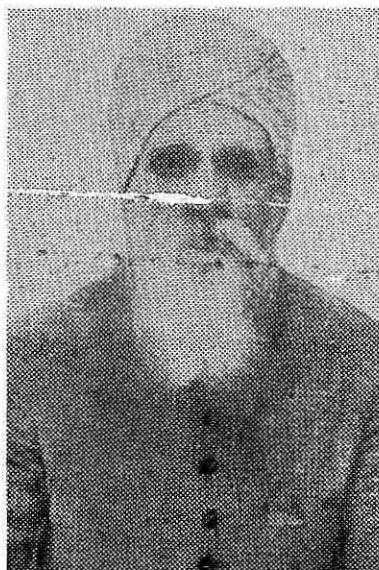
Many poor Sikhs borrowed money from friends so they could visit Amritsar at this time. Umrao Singh, a taxi driver, has come here from Singapore after taking a loan of \$600 from a bank.

At least one million people are expected to take part in the month-long desilting operation. Most of them will be putting in only a token effort. Some may swing a couple of mud baskets.

To them such a gesture means forging an unbreakable link with their religion.



GHADARITES



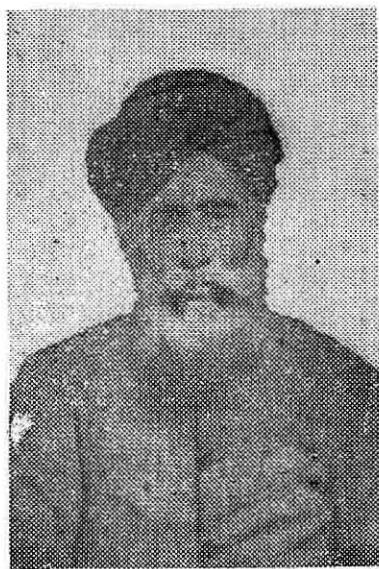
BABA SOHAN SINGH



BABA VAISAKHA SINGH



BABA JAWALA SINGH



BABA KARAM SINGH



BABA SHER SINGH



BABA ISHAR SINGH

OF A CANADIAN SIKH

IQBAL SARA*

In the passing away of Sarain Singh the Sikhs of the world have indeed lost one of the strongest citadels of Sikh individuality in North America. He was simple, sincere, alert, devoted, dedicated, bold and fearless. Future Sikh generations should pray for the return of Sikhs, amongst themselves, like simple and strong Sarain Singh.

Bhai Sarain Singh, a veteran Canadian Sikh, who had been living in Canada continuously since about 1905 died on Friday, March 16th, 1973, in Vancouver, (British Columbia) Canada.

Sarain Singh came from Village Mohim in the Punjab. He was about 92 years of age when the call from *Akal Purukh* came to him. Sarain Singh was one of the most chaste and fearless Sikh gentlemen that North America has ever known. Throughout his life in Canada he was without a family. His comprehension and practice of his faith was marked by intense devotion, catholicity, and habitual fearlessness in living the ideals of Sikhism. Other than knowledge of *Gurmukhi* he has had little schooling. In all the plans, work and action on behalf of the collective body of Sikhs in Canada directed towards their religious and economic freedom, Sarain Singh was always in the forefront and quite unselfishly so. He seldom got any credit for what he believed in and practised, because others more astute in organizational techniques stole the credit that truly belonged to this rare specimen among Sikhs in Canada.

Sarain Singh had witnessed almost all of the history of the Canadian Sikhs as an ethnic group, and he was the only survivor in 1973 who could supply detailed accounts of the Sikh struggle in British Columbia particularly. Starting from about 1907, when first Sikhs came through Hong Kong to British Columbia, he knew the details of the *Koma Gata Maru* ship episode which brought over 300 Sikhs in 1914 to the harbour of Vancouver but was forced by the naval guns of the Canadian navy ship *Rainbow* to return to Calcutta, in sequel of which considerable political agitation for independence of India occurred in India upon the return of these men of the *Koma Gata Maru*. Sarain Singh then further witnessed the establishment of Sikh Gurudwaras in Vancouver and the neighboring places in British Columbia. He could tell you how the Sikhs, having acquired a plot of

* 902-718 Granville Street, Vancouver 2, B.C.

land covered with forest on the False Creek area of Vancouver, had to axe away the trees overnight while the Sikh guards, posted at the corners of the land, watched to protect against the hostile Anglo Saxon British Columbians who threatened with guns from the neighborhood.



BHAI SARAIN SINGH

Sarain Singh had seen the Sikh stalwarts regularly coming down on the railway of the Electric Company, with their drums, *chhennas* and other equipment amplifying the Sikh congregational spirit, to visit the old Sikh spot on False Creek. Having de-trained at the Vancouver terminus they would march in the usual group formation, with their musical instruments, to the Sikh Gurudwara. This was before the old Sikh Temple on W. 2nd Avenue in Vancouver was erected, though even that is now gone, since the Vancouver Sikh community have supplied themselves a new modern

building a couple of years ago on Ross Street at S.E. Marine Drive. Sarain Singh in later years was responsible for founding the second Sikh Temple in Vancouver at 467 E. 11th Avenue, which has been functioning since about 1954 and is thriving. He was a living record of the history of the Sikh struggle in Canada.

Sarain Singh was President of the All Canada Sikh Federation right up to the time of his demise. He had held this Presidentship for the last 5 years.

In early 1920's the Sikhs in Vancouver (whom the Vancouverites used to call "Hindus") were being notoriously harrassed and intimidated. Young Anglo Saxon "hockey" gangs would especially make them their target. The origin of the trouble was economic and labor use. These Sikh fellows could not be tolerated taking jobs in sawmills around the city. Sarain Singh in those by gone years was a tough young man. He resolved to challenge those lawless punks who usually went around with hockey sticks. Single-handed, with his stick (and knowledge of technique of *gatka*, which he had learned in the Punjab) Sarain Singh routed the troublemaking gang. The fight took place on the Richmond side, south of the city, where the Oak Street Bridge now spans the north arm of the Fraser River. Six of the hoodlums received blows from Sarain Singh's staff. He chased one or two, and the others fled. Sarain Singh was arrested and put in the police lockup in Richmond.

When the half dozen men, so beaten up, all swore that the accused alone had beaten them, the Magistrate would not believe them. He thought that their story that Sarain Singh, single-handed, had inflicted all the injuries which the complainants were showing, was simply incredible. On the other hand, the police interpreter (an ex-Immigration Department man) kept on telling Sarain Singh in the lockup: "*Tum ne, sahib lok ko mara, tum ko phansi hoga.*" (You have beaten up "Sahibs". You will be hanged.) Sarain Singh however, could not care less. Apparently he was kept in detention for weeks before the trial on the assault charge took place. The beating administered by Sarain Singh had salutary effect, not only for the Sikhs but also for the care-worn mothers of those he had chastized. The mothers were really glad that their misguided sons had learned their lesson. While he was in the lockup, some of these mothers would bring milk, butter and other nourishment for Sarain Singh, in appreciation.

Sarain Singh's faculties were functioning excellently even though he was over 90 years of age. He had retired completely only a year before from his watchman's job at a sawmill. Now he was living comfortably with his nephew, young Butta Singh, who has a wife and a child, living in their own home on Inverness Street in Vancouver. He had quit driving his own car because of his age. His usual daily routine now consisted of getting ready in the morning, doing his morning devotions, taking Fraser Street bus, getting off at Kingsway and 12th Avenue and walking a block to the Sikh Temple at 467 E. 11th Avenue and returning home after he had spent a good part of the day there. He had expressed a wish quite recently that he wanted to die either as a martyr of the Sikh cause in the Punjab, or in British Columbia, and he stated that he prayed, in any case, that he would die "in his boots". The latter prayer was granted.

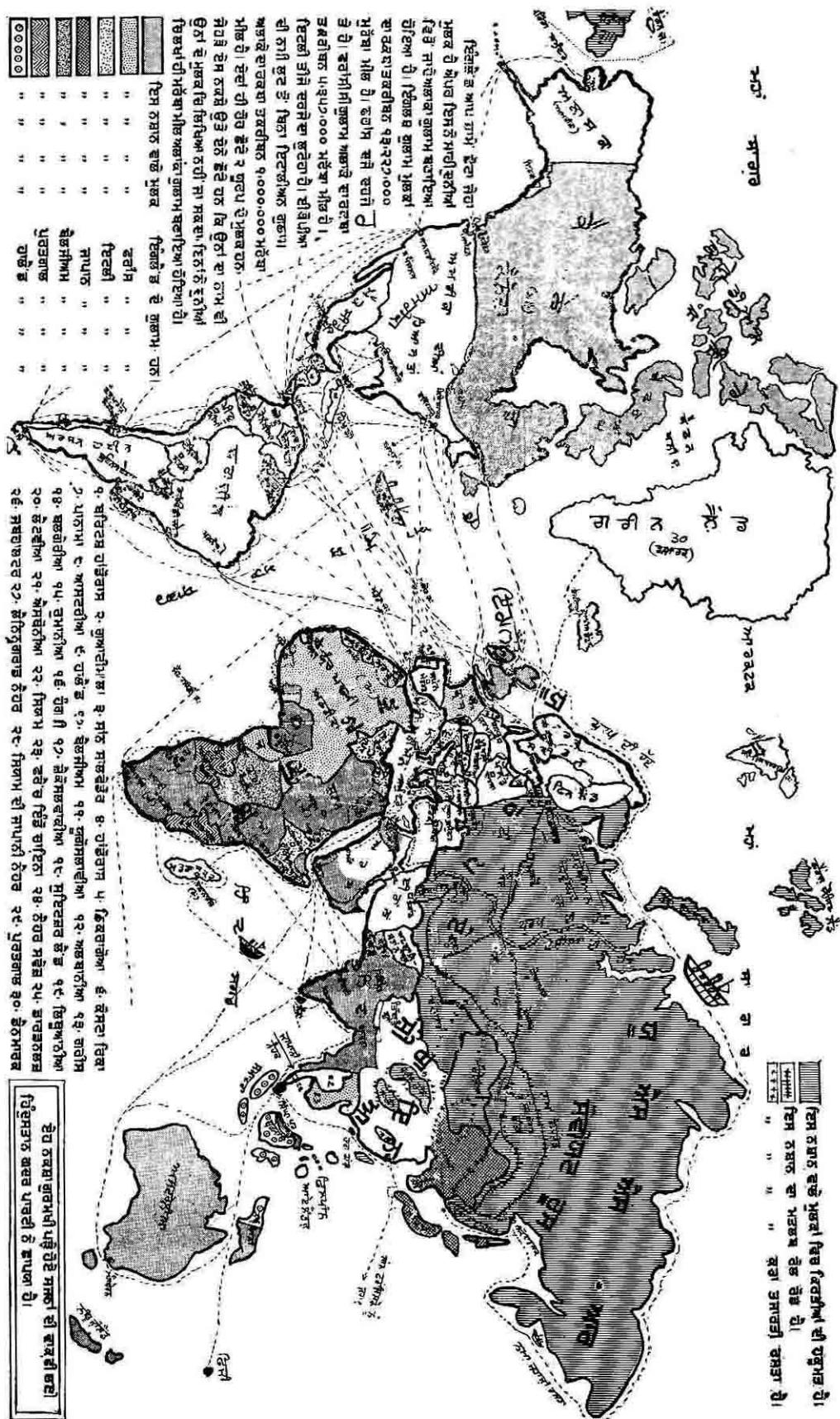
On Friday, March 16, 1973, at 12:00 noon he walked back from the Sikh Temple on E. 11th Avenue, came to 12th Avenue and was more than half way across 12th Avenue when he was hit by a motorist and thrown about 15 feet onto the pavement and the sidewalk. He breathed his last at 4:05 p.m. at the Vancouver General Hospital the same afternoon. He was "in his boots" and usual suit.

Sarain Singh's *Rehat*, discipline and daily routine and habit of saying his daily prayers was uncompromising. He was blunt and bold in his expressions where the interest of Sikhs and the *Panth* was in question. He would call a spade a spade.

Last year in 1972 he had planned on going to visit *Nankana Sahib* in Pakistan but was too late for the birthday ceremony of Guru Nanak. Earlier this year in 1973 the Akali Singh Temple at 467 E. 11th Avenue offered him Treasurership of the Society. He declined stating that he was getting ready to leave for the Punjab where he wished to lay down his life for securing the rights of Sikhs. His end came before he could leave Canada, and he was recalled in accordance with his prayer truly "in his boots".

In the passing away of Sarain Singh the Sikhs of the world have indeed lost one of the strongest citadels of Sikh individuality in North America. He was simple, sincere, alert, devoted, dedicated, bold and fearless. Future Sikh generations should pray for the return of Sikhs, amongst themselves, like simple and strong Sarain Singh.

THE WORLD MAP IN PUNJABI



HONORS TO A GREAT SIKH CRICKETEER*

To felicitate
Mrs. & Mr. Bishan Singh Bedi
*on his splendid performance in the recent
cricket test series played between India and M. C. C.*

International Punjabi Society

*request the pleasure of your company
at a RECEPTION*

*on Monday, the 16th April, 1973 at 6-00 p. m.
at the Chelmsford Club, Raisina Road, New Delhi.*

*The Hon'ble Mr. Justice H. R. Khanna, Judge of Supreme Court of India
has kindly consented to preside.*

R. S. V. P.
Meharban Singh Dhupia,
Hon. General Secretary, I.P.S.,
55-Hanuman Road,
New Delhi 110001.

With compliments from :
Narinder S. Kapany,
Vice-President I.P.S.



Mr. and Mrs. Bishan Singh Bedi at the I.P.S. Reception. Mrs. Bedi comes from Australia.



(L. to R.) Mr. L.D. Gupta (U.K.), Mr. Bedi, Honorable Justice H.R. Khanna and S. Meharban Singh Dhupia.

*Courtesy International Punjabi Society

Local News

LOS ANGELES

Dalip S. Saund, believed to be the first native of India ever elected to public office in the United States, is dead at 73.

Saund, born in Amritsar, Punjab, India, came to the United States in 1920 as a student. He was the first Democratic Congressman ever elected from Riverside County.

Campaigning for a fourth Congressional term in 1962, he became incapacitated by a massive stroke and lost his bid for reelection.

He had been an invalid under the constant care of his wife until his death from a second stroke Sunday. Funeral arrangements are pending.

SAN FRANCISCO

Many *Kirtan Jathas* from India have visited us in the past years but the impact on the *Sangat* by the *Kirtan Jatha* from the Holy Mission of Guru Nanak, Calcutta, was perhaps the most memorable. This group, led by Bhai Ishwer R. Balini, a *sahajdhari* Sikh and highly talented musician and a scholar of *Gurbani* held *Kirtan Satsang* and interpretation of *Gurbani* for three weeks early this year under the auspices of the Sikh Center of the S.F. Bay Area.

The dedication and devotion of this *Jatha* was evidenced by the fact that they had taken time off their worldly pursuits to undertake this mission. The *Jatha* will tour the U.S., Canada and South America, before returning to Calcutta.

The movement toward the fold of Sikhism was accelerated in Northern California as many formerly clean-shaven Sikhs took *Amrit* administered by Sant Amar Singh, head of a *Jatha* visiting from Punjab. The men and women from Yuba City, who rededicated themselves to the cause were all natives of Punjab, but the new *Amritdharies*, men and women from the S.F. Bay Area were all non-Indians, whose initiation into Sikhism is the direct or indirect result of personal convictions and the efforts of Yogi Bhajan Singh.

—Mrs. Gail Sidhu

WASHINGTON, D.C.

The festival of *Baisakhi*, the birthday of the *Khalsa* is time for celebrations and festivals in India. In Washington, D.C., it is the cherry blossom time when flowers and trees are in full bloom and the weather is balmy.

Although *Baisakhi* falls on April 13, the biggest *Baisakhi* celebration this year in the Washington metropolitan area was held under the auspices of the Guru Nanak Foundation and the Sikh Cultural Society, on Sunday, April 22 for the convenience of the participants. The Sikh children were happy to join the celebration just as many of their neighbor's children were going to their churches for Easter. On this occasion speeches commemorating the struggles and the courage of the *Khalsa* were delivered by *Gursikhs*. The need to maintain the distinct Sikh ways as ordained by Guru Gobind Singh was stressed on all especially on those who have abandoned the five K's.

The Washington area has many Sikhs who are not only very strong in their faith but are also musically gifted and sing *Gurbani* beautifully. The *Kirtan* on this occasion was highly enjoyable and rewarding.

It is hoped that this *Baisakhi* will provide us the motivation to dedicate ourselves to pool our resources and provide the Sikhs the opportunity to live the way the Gurus intended for us to live.

—Mrs. Kulwanti Mandev Singh

YUBA CITY

"We are only half (meaning *sehajdhari*) Sikhs. We have come to serve you, Khalsa ji. We have come to serve you through *Naam (Bhakti)* and *Shewa (Seva)*. Let the *bans* (arrows) of *Gurbani* strike you. You will change. And then you can change this unhappy world of today. Wherever there is even one Khalsa in any land, among any people, they look up to him for moral leadership. I am sure you, dear Khalsa ji, shall lead."

With humility, sweetness and sincerity, Shri Ishwar R. Balani, president of Holy Mission of Guru Nanak, Calcutta, thus addressed the *sangat*

Local News

at Yuba City, California. For three full weeks, the silver-toned *kirtani jatha* of Ishwarji, including Dadi Lachmi, Kumari Deva, Kumari Mohini and Premji, showered *bans* of *Gurbani* at the hearts of the devotees. Three times a day—early morning, afternoon and evening—*kirtan*, *Gurbani* school for the children and *shewa* flowed freely to touch one and all.

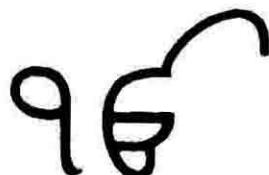
"I have been changing since we built this new Gurudwara here, in Yuba City. But I have changed a lot more during these past three weeks than I did over the two whole years," admitted Dr. Gulzar Singh Johl, the noted eye specialist, adjusting his blue turban in excitement. His testimony just about sums up the feeling of change experienced by all of us who listened to the *kirtan*.

"These are wonderful people. They were no bother to us. Our whole family enjoyed their staying with us, in our home. Actually we did not have much chance to serve them. Everybody was so eager to take them to their homes each day, for meals and all," remarked Mr. Didar Singh Bains, the president of the Temple. Like him, many of us wanted the visitors to stay a little longer.

The spacious hall of the Temple seems so empty now. If these 'half-Sikhs' can do so much, in so little a time, I just wonder what the full-fledged Khalsa can accomplish!

A lot I believe.

—Prof. Hari Singh Everest



English monthly magazine from The Sikh Cultural
Centre, 113/1-A, Chittaranjan Avenue, Calcutta-12, India

THE SIKH REVIEW

1. Explains the mission of the great Guru Nanak.
2. Upholds the traditions and prestige of Sikhism.
3. Contains contributions by the highest authorities on Sikh religion and culture.
4. Offers a challenge to today's youth.
5. Its articles have broad and rational views.
6. It affords food for thought for educated people of all religions and all nations.
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8. It appeals not only to Indian nationals but to others as well.

A representative in United States: Professor Hari Singh Everest
1587 Redding Avenue
Yuba City, California 95991

Annual subscription:
Rs. 12. (India),
Rs. 20/- (Outside India) \$3.00

The next issue of the SIKH SANSAR (September 1973) will contain

Articles on SIKHISM

You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is August 1. Kindly mail all material to:

The Editor, SIKH SANSAR
Post Office Box 727
Redwood City, California 94064

In future issues

the SIKH SANSAR plans to feature special subjects such as
SIKH HISTORICAL SHRINES
SIKH EDUCATIONAL INSTITUTIONS
SIKH ART
SIKH CONTRIBUTIONS TO INDIA'S INDEPENDENCE
MANAGEMENT OF SIKH ORGANISATIONS

You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions to Authors" inside back cover.

In the previous issue

Guest Editorial, <i>Mark Juergensmeyer</i>	•
S. Jwala Singh (photograph)	•
"We Are Hindustanis" (poem)	•
The International Heritage of the Ghadar Party, <i>Mark Juergensmeyer</i> .	•
Ghadar Publications	•
"May 10th: Ghadar's Special Day" (poem)	•
India's Heroes (photographs)	•
India's Martyrs (photographs)	•
The Indian Peasant, <i>Lala Har Dayal</i>	•
Future Issues of THE SIKH SANSAR	•
Ghadar History Project: The Library's Role, <i>Kenneth Logan</i>	•
A Selected Bibliography of Ghadar Literature, <i>Mark Juergensmeyer</i>	•
Local News	•
Letters to the Editor	•

An invitation to you

to join us in our efforts! A unique opportunity for you to participate in the dissemination of literature on Sikh culture, history and religion in the United States and Canada . . . through subscription to THE SIKH SANSAR.

We also seek your help financially (send subscription), intellectually (submit articles), and through community participation (send news items and advice). You can renew your membership on a yearly basis. The subscription is only \$5.00 a year.

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- a) all the issues of the SIKH SANSAR during your membership
- b) a 25% discount on all books published by the Sikh Foundation during your membership, including the REGISTER OF SIKHS IN THE U.S.A. AND CANADA, and
- c) a 10% discount on all other materials, such as musical albums and art, reproductions, etc. produced or distributed by the Sikh Foundation during your membership.



THE SIKH SANSAR ALSO ANNOUNCES

Life Membership Privileges

All persons interested in the dissemination of Sikh ideals and culture and a better understanding of Sikhism are invited to become Life Members by remitting a sum of \$150. It entitles you to:

- a) a copy of all issues of the SIKH SANSAR
- b) a copy of the register *SIKHS IN U.S.A. & CANADA*
- c) a copy of all special issues and brochures published by the SIKH SANSAR
- d) a 25% discount on all books published by the Sikh Foundation, and,
- e) a 10% discount on all other materials (e.g. musical, art reproductions, albums, tapes, etc.) produced or distributed by the Sikh Foundation.

Kindly send your subscription (checks or money order) to:

THE SIKH SANSAR
Post Office Box 727
Redwood City, California 94064

Letters to the Editor

SOME PERTINENT SUGGESTIONS

Dear Editor:

Thank you very much for mailing me a copy of September 1972 issue of the SIKH SANSAR. I had a chance to glance through the register of the Sikhs settled in U.S.A. and Canada sent by you to a friend of mine. Many, many thanks and congratulations for taking in hand such a desirable and much needed publication. I would rather consider it another landmark in the history of the Sikh nation.

In due course of time this register would be considered as an important document in the history of the Sikhs. I believe lots of families have not been included due to non-availability of pertinent information. I also observe that you are going to publish a revised edition in the near future which I hope would be quite up to date. In every important town and university there are Sikh Societies in one shape or the other. If you contact all of them, I am sure they can provide a big list along with the addresses of Sikh families. If you wish, I can send you a copy of the mailing list of the Chicago area Sikh congregation.

I also noted from your Letters to the Editor section that there is a genuine demand from our readers about the availability of Punjabi teachers. I believe in every Sikh Gurudwara there are certain educated people who have fairly good command on Punjabi language. In every Sikh community we have older people. I mean our parents who have nothing much to do. They can attain pleasure in teaching Punjabi to our younger generation as well as our friends who marry into Sikh families.

Another suggestion: there should be a sort of all-U.S. *Dharmik* competition among our children. We in Chicago had a *Dharmik* competition on Guru Nanak's birthday. Children did wonders and won prizes. It encouraged them and established a lasting effect. We are having another competition on *Baisarhi* celebration.

We are celebrating Guru Gobind Singh's birth anniversary. If you could send me a few copies of SIKH SANSAR and other material

like application forms, etc. I would be glad to ask the Sikh community gathered there to subscribe for the SIKH SANSAR and be members of the Sikh Foundation U.S.A.

With best wishes for the Sikh Foundation and the SIKH SANSAR.

Bhupinder Singh Kalra
1156 South Glenn Trail
Elk Grove Village, Illinois 60007



FRUSTRATIONS OF SIKH CHILDREN!

To the Editor of the SIKH SANSAR:

The Sikh religious gatherings have very little to offer for the children. Many kids do not understand the program. One reason is because some of the kids do not understand Punjabi. Yet the ones who do, do not listen because the speakers talk nothing about children or anything pertaining to them.

I think there should be a class or some activities for the children to participate in.

There was a Punjabi class about one year ago, but that was not well organized. It was very boring because they did not teach about interesting things. They gave songs to sing but most kids did not understand them.

I hope something is done about this!

Yours truly,

Mohinder S. Sidhu (age 11)
Washington, D.C.

Book Review

BEADS OF TRUTH—1972 SUMMER
SOLSTICE SOUVENIR EDITION
By Shakti Parwha, Sardarni Premka Kaur, Corine
Hammer, Sidh Singh Francis, Donna Kaur
Hopperstad

Published by 3HO Foundation, International Headquarters, 1620 Preuss Road, Los Angeles, Ca. 90035
Price: \$1.50.

Beads of Truth is published at the times of the Summer and Winter Solstices. This special souvenir Sadhna edition is particularly inspiring. A part of the publication is a collection of a few word description of the students, 3HO Foundation (Healthy, Happy, Holy Organization) members and Sikhs, about two thousand of them, who attended this ten day Solstice. The activities of this Solstice are illustrated with pictures and narration including a brief message from Yogi Harbhajan Singh.

The *Beads of Truth* are replete with the experiences of love, understanding, compassion, realization of cosmic spirit and super-consciousness, feelings of one "Family", the realization of responsibilities of life as a husband, wife, lover, mother, father, and of earning an honest living. Here are some of the experiences described by the participants of the Solstice:

Today the volcanoes erupted from my heart and sent hot tongues of flames throughout my body. God came and I merged with the beautiful whole.

Christine Kolisch

My most positive time was when I was singing "Let the Sunshine In" and Wha Guru shined in on me.

Richard Singh Freedman

My most positive moments during the Solstice were listening to the beautiful chanting of Vikram and Black Krishna.

Robert Ruben

My most positive moment was when my husband came home from the

hospital very negative, and I was able to turn some of his negativity into "Positivity".

Debbie Corfield

I am most poitive when: the Divine music flows and in a group we sing and chant of Nam, forgetting self. Sat Nam!

Gloria Kornblum Kaur

The Beads, or more appropriately, the jewels of higher levels of consciousness are a result of being the students of Singh Sahib Yogi Harbhajan Singh Puri, affectionately known to his students as Yogi ji or Yogi Bhajan. This publication is a tribute to this charismatic leader by his students. He inspired thousands of his students by starting to teach them Kundalini yoga, making them capable to practice Tantric yoga, and then, ultimately kindling them with the Guru-God consciousness of a Sikh. Within a short period of three years he has gathered a following of thousands of students in the United States and abroad. In this publication there is a listing of 101 3HO Centers covering all the states and some foreign countries, such as, Canada, Denmark, England, Mexico and Holland.

The 3HO foundation started in 1969. During the summer of 1972 it incorporated the Sikh way of life and emerged as a distinct nation with its own flag. The reviewer, being a born Sikh, is critical of the fact that the 3HO foundation only incorporated certain elements of the Sikh *Nishan Sahib*, but it is not a *Nishan Sahib*. It is not clear in this publication if *Nishan Sahib* as a Guru's symbol of universal brotherhood is adopted by those members or *Ashrams* who go beyond being members of the 3HO foundation and commit themselves to a Sikh way of life.

Some Sikhs from India may be critical of this publication because Yogi Bhajan is obviously acknowledged as their "Spiritual Guide". The souvenir edition is a tribute to their teacher, who kindled the spark of holy living. It goes to his credit that he got them linked with *Sat Nam* and the *Sat Guru* and did not get seduced by the temptation of being the Guru himself.

Although his message is mainly addressed to the American youth, it is equally relevant to the Sikhs who have the privilege of being born into a Sikh family:

All we care about is that the man who ties a turban on his head must live up to the purity of the whiteness and radiance of his soul.

Yogi Harbhajan Singh

R. K. Janmeja Singh, Ph.D.

GURU FOR THE AQUARIAN AGE, THE LIFE AND TEACHINGS OF GURU NANAK
By Sardarni Premka Kaur. Introduction by Yogi Bhajan.

Published and distributed by Spiritual Community, Box 1080, San Rafael, California 94902. 132 pp. 1972.
Price: \$2.50

Guru for the Aquarian Age is “the first book in the SATNAM series done through the combined efforts of 3HO Foundation, Brotherhood of Life and Spiritual Community”. It is a commendable attempt to retell the story of Guru Nanak’s life in a simple and unpretentious style. Sardarni Premka Kaur, a native born American and a new convert to “the denomination of God”, recaptures the incidents and anecdotes from Guru Nanak’s life that are familiar to some of us from *Janam Sakhi*. The book is divided into three sections: “Home and Family” (describing Guru Nanak’s early encounters with the preoccupations and creatures of Kaliyuga), “Travels and Teachings” (narration of the Guru’s four *Udasis*) and “Kartarpur” (the Guru’s last days as a Punjabi farmer). The story progresses smoothly through these quite logical divisions, and makes consistently interesting reading.

The simplicity of language and structure should make the book eminently suitable for the young reader. It should, therefore, introduce children and adults of Sikh and /or Indian origins, who

speak and read only English for all practical purposes, to an awareness of their heritage in an increasingly identity-conscious America. However, the manner in which the book enunciates the concepts inherent in the Guru’s teachings robs it of some usefulness. A young reader’s interest in the narrative is likely to be lost, for example, by frequent allusions to “the disease of I AM-NESS” simple words that stand for thoughts much beyond his level of understanding and articulation. Nevertheless the book should eminently serve the purpose of the uninitiated, and even more importantly, of those who, preoccupied with self-seeking goals or with intra-group fight, have long forgotten the clear, sharp and refreshingly blunt teachings of Guru Nanak. Reading through *Guru for the Aquarian Age*, one cannot fail to notice the Guru’s insistence on channeling the search for the divine through the human; his uncompromising rejection of religious cant and hypocrisy; his fearless attacks on cults, creeds and superstitions encouraged by priests and institutions for self-interest. “It is not by shirking our duty that we become saints, but by daily performance of that which is ordained” (p. 40).

To Sajjan, he revealed no magic formulas, nor recommends the chanting of esoteric words for redemption. “Repentance” the Guru tells Sajjan, “is not a mere repeating of a formula, but the recognition of wrong and driving out of tendencies that lead to wrong-doing. This is to be followed by seeking forgiveness and making amends for wrong actions” (p. 42). Guru Nanak’s life abounds in such instances of plain-speaking straight-forward, practical advice that is timely even in this age of overwhelming complexities. The Guru’s teachings serve as a strong bulwark against the application of subtleties and rationalizations to the arena of men’s morality where, unless an individual is trapped irretrievably in the spider web of ego, choices can still be simple and uncomplicated. “Self assertion freezes the self into darkness” (p. 61) and in self-surrender lies the cure (p. 111). Much of the preoccupation with form without spirit that many Sikhs display merely points out their ignorance of their own Guru’s teachings.

Book Review

Barring a few minor exceptions, the text in *Guru for the Aquarian Age* retains the idiom and the flavor of the original *sakhis*. Guru Nanak's generous use of paradox and homely simile brings the Guru's words within the easy grasp of every reader, yet leaves him (as in the case of many Biblical passages) wondering over the extensive implications of their meaning. Often the Guru bursts into poetry and it is to the credit of Sardarni Premka Kaur that the poetic flavor is not lost in her version.

About any such book there are many irreverent and irrelevant questions a modern reader can ask, most of them would arise if one insists on taking the tales literally. Here and there, alone could also argue the aptness of a word or phrase. But doing either of those things would sound petty, when one could bask freely in the abundant light of Guru's exhortations. What, for example, could be more

propitious than the following utterances of Guru Nanak:

"If we live justly, the need for administering justice does not arise. If we live as members of one human family, every individual living for the other, then we follow the divine law and if we follow the divine law we transform this world full of misery into a world of happiness" (p. 58). "What can be more polluting than prejudice, cruelty, a slanderous heart and the fire of anger?" (p. 80).

The book's get up is excellent. The sprinkling of (*Ek Ong Kar*) throughout the text is tastefully done. The print is pleasant to the eye.

Guru for the Aquarian Age is recommended reading for anyone, Sikh or non-Sikh, who has any interest in the iconoclastic personality and teachings of Guru Nanak.

Prof. Amritjit Singh

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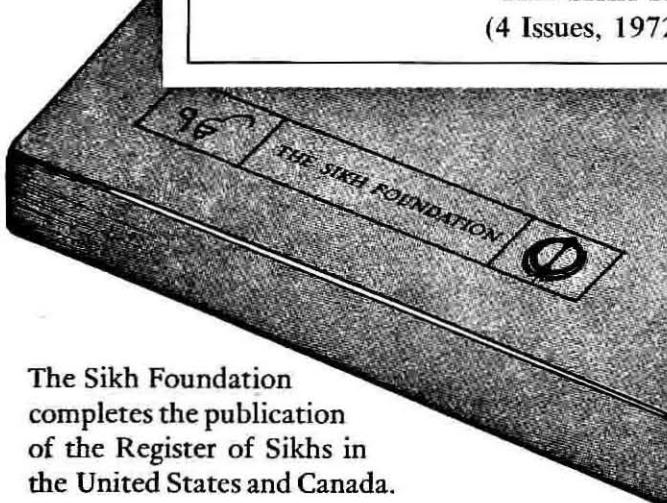
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